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INTELLIGENCE FROM INDIA.

A *Memoir*, giving a particular Account of the Progress of the Translation of the Scriptures, into the Languages of the East.

VERY DEAR BRETHREN,

TWO years have nearly elapsed since we had the satisfaction of laying before you and our fellow Christians in Britain and America, the state of those translations of the sacred Scriptures, in which Divine Providence has enabled us to engage; and although we have received no intelligence from you relative to the manner in which the plain statement of facts, therein given, has been received by those who love the Lord Jesus, and feel an interest in the diffusion of his holy word, our persuasion that a work of this kind cannot be uninteresting to those who long for all nations to be blessed in Him, is so great, that we feel ourselves encouraged to lay before you and them a *second* statement, describing the progress of the work during these two past years. In doing which it may, perhaps, be the most intelligible mode to follow the order laid down in our last memoir.

The translations of the Scriptures into the *Bengalee* language then comes first before us; and we have, respecting this, the satisfaction of stating, that, after sixteen years' labour, the *whole* of the sacred Scriptures is completed in that language; the remaining volume of the Old Testament having been finished for some time, and two or three sheets alone remaining to complete the printing. We desire to mention this with the deepest gratitude to the God of Mercy, who has enabled us thus to complete *one* part of the work, which he had been pleased in his providence to com-

mit to our care. As it affords an opportunity for farther improvement in the translation, we would notice a *third* edition of the Bengalee New Testament in folio, which we are printing, principally for the sake of using the Scriptures in public worship; but as the assemblies for which a book of this size is adapted are at present not numerous, we are printing only 100 copies. This third edition of the Bengalee New Testament is advanced to the middle of the Acts of the Apostles.

In the *Orissa* language the New Testament is printed off, and nearly the whole of the book of Psalms. The New Testament contains 976 pages in 8vo. and the expense attending this edition of one thousand, including paper, wages, the wear of types, &c. &c. amounts to about 3,500 rupees.\* It may not be esteemed irrelevant to the subject, if we add, that the God of all grace seems to be opening a way for the *distribution* of the Sacred Volume in that district: a member of our church, an Armenian, born in this country, who has laboured nearly two years with much acceptance among the natives of Bengal, having devoted himself to the work of God in Orissa, is about to remove thither with his wife, who is a member with us, and his family. He is now under a course of instruction relative to the language, of which, on account of its near affinity with the Bengalee, a few months will probably put him in possession. Thus, almost at the moment the New Testament is translated and printed in this language, does the great Head of the Church appear to be raising up means for its being brought into effect!

In the *Telinga* language the New Testament waits for revision and printing, the whole being translated and a beginning made in the Old Testament. Relative to printing, you may recollect, dear Brethren, the step we took more than a year ago; namely, that of sending to you for a font of types from Figgins—the specimens we saw of his Telinga type being so beautiful that we thought it better to send for a font from him, than cast them ourselves; especially as this would leave our letter-founders at liberty to proceed with other fonts equally urgent, and which could not be obtained from England.†

Relative to the *Guzeratee*, circumstances, principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and slacken in the work of translation. On these circumstances it is needless to dilate, and, perhaps, unprofitable.

In the *Kernata* language the progress made is nearly similar to that in the Telinga—the New Testament being ready for revision and a commencement made in the Old. In our last we mentioned that the alphabets of these two countries are so nearly allied as

\* A rupee is about 50 cents. *Editor.*

† Since writing the above, we have received letters from the Society, stating the price at which Figgins could cast them, which being much higher than the price they could be cast here for, we have forbidden them, and are casting a font on the spot from Figgins' specimen, corrected by a Telinga.



to render only an addition of a letter or two to the Telinga necessary in order to adapt it for the Kernata. These additions to the Telinga Alphabet we can easily make ourselves.

In the *Mahratta* language circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. We are happy in adding, however, that the four Gospels are nearly printed off, and that now we have a hope of being able to proceed with increased vigour. It was observed in our last statement, that the whole of the New Testament was translated, and a part of the Old.

The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoostanee* language; yet, through divine goodness, we have been enabled to complete the better half of it, and we hope to be able soon to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will pretty generally be understood.

In the language of the *Seeks* the whole New Testament now waits for revision, and we have not only completed a font of types in their peculiar character, but have made a commencement in printing. We hope, therefore, that divine goodness will, at no very distant period, enable us to present the Sacred Oracles to this singular people in their own language and character.

*The Sungskrit.* In our last we had occasion to acquaint you with our beginning a translation in this extensive, copious, and highly venerated language. We now have the happiness of adding that the *whole* of the New Testament is printed off; and that in printing the Old we have proceeded as far as the middle of Exodus. The New Testament contains somewhat less than 600 4to. pages; and the expense of printing this edition of 600 copies (which in our last was, by mistake, said to consist of a thousand) has been about 4000 rupees. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigor.

Relative to the *Burman* language we have much reason for thankfulness. Our brethren Chater and F. Carey are assiduous in studying the language, and delight in the work of God; and from the letters of our brethren it seems probable that the sacred Scriptures, when printed, will be received by the natives of that country with no small degree of readiness.

In our last we stated a number of encouraging circumstances relative to the *Chinese* language and translation. We feel ample satisfaction in being now able to mention other circumstances equally encouraging. The proficiency of the youths engaged with brother Marshman in studying the language, of whom one is in his 17th, another in his 16th, and the third in his 10th year, has been such as to attract the attention of the Right Honourable the Governor-General; and the liberal and judicious manner in which his lordship noticed it in his annual speech to the College of Fort William, both this and the past year, renders it needless to say any thing more on this head, except merely that two examina-

tions of their progress have been held, one in February, 1808, in the presence of the Rev. D. Brown, and another in September by John Harrington, Esq. President of the College of Fort William, and Dr. John Leyden, whose acquaintance with the languages of China and the neighbouring nations, exceeds that of most gentlemen in India. Before these gentlemen, the three youths, among other exercises, held a disputation in the Chinese language. The report of the examination was appended to the Annual Report of the College of Fort-William by order of the Right Honourable the Visitor. We have also to mention with gratitude the goodness of Providence in erecting for us a Chinese Foundry, if it may be so termed.—More than eighteen months ago we began to employ, under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the flowers employed in printing Cottons, and have found them succeed beyond our expectation. The delicate workmanship required in their former employ, fits them admirably for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist. Of the execution you will soon have an opportunity of judging from the original text of the first volume of Confucius, printed off with a translation in a 4to. of 724 pages, and now waiting for a preliminary dissertation on the language.—We, many months ago, began printing a newly revised copy of the Gospel by St. Matthew, to the middle of which we have nearly advanced, though the difficulty of afterwards correcting the block, causes us to advance with slow and careful circumspection. The New Testament is printed in 8vo. or a size resembling that of the work of Confucius, so common, and so highly venerated among the Chinese. The pages are cut on one block: when printed off, the page is folded so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree. We have also retained another learned Chinese to superintend the cutting of the characters, and examine the translation with brother M. After the latter has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give his idea of the meaning of every sentence and character. As he has not the least previous acquaintance with the sense of the passage, (being unable to speak a sentence of English,) brother M. has an opportunity of marking the least deficiency from the original, and of canvassing anew such passages with Mr. L.; which is constantly done, previously to their being written for engraving. It may be observed also, that as this man boards with us, he has no connexion with Mr. L.; and indeed from a disposition common to the generality of Asiatics, is sufficiently disposed to find fault with his work if opportunity offers. This disposition, however, is kept within due bounds by brother M.'s examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. Thus, dear brethren, has Divine Providence favoured us with the



means of acquiring this difficult language :—with those to *study* it whose youth and collateral studies fit them peculiarly for the labour—with the means of *counter-examining* the translation—and with a press to carry forward the printing of it to any extent.—May the Lord enable us to improve these advantages to the advancement of his cause. It may be proper to add, that in translating we are advanced as far as the Epistle to the Ephesians.

Providence is at length opening a way for our commencing a translation in the language of *Bontan* and *Tibet*, which two countries indeed have the same language and alphabet. Our brother Robertson has devoted himself to this department, and has made two journeys to that country; in the latter of which he was received with the greatest kindness by the Katma or Soabat of Bontan. He brought from thence the alphabet, which agrees exactly with that given by P. Georgius in his *Alphabetum Tibetanum*, and printed at Rome by the *Congreg. de propaganda fide*. The language appears to have an affinity with the Chinese. The Alphabet, though the letters are of the Nagree form, resembles far less the Sungskrit Alphabet than the Alphabetic outline which constitutes the initial sounds of the Chinese language (which you will see described in the preliminary dissertation on the Chinese language.) The language is in a great degree monosyllabic, and as there is a constant intercourse between that country and China, to which indeed it is said to extend, it is probable that these two languages may reciprocally throw light on each other. Brother R. is waiting for boats to depart with his family in this arduous and benevolent undertaking.

Thus, dear brethren,\* we have laid before you a brief sketch of the state of the translations at the present moment. On reviewing it, you will perceive that in the Bengalee the Sacred Scriptures are completed—In the Sungskrit and the Orissa the New Testament is printed off, and a commencement made in printing the Old; in the Mahratta and Hindoostanee the New Testament is nearly completed; in printing the Guzeraltee, the Seek and the Chinese versions, a commencement is made; and in the Telinga and Kernata the New Testament waits for revision, while in the Burman a most pleasing prospect is held out, and a translation into the Tibet is about to be commenced. Thus, in one language are the whole Scriptures printed, in three the New Testament is printed off, in two more nearly half of it is completed, in three more put to press, and in two others waiting for revision.

\* This Memoir was sent to the Baptist Missionary Society in England, and at the same time transcribed and sent to the Editor to be inserted in this Magazine.

[To be continued.]

## INTERESTING INTELLIGENCE FROM INDIA.

Extract of a Letter from Rev. Mr. Rowe, to the Editor, dated Serampore, December 21, 1809.

MY DEAR SIR,

I OFTEN regret that I have not written to you since I have been in India. I am persuaded, from the kindness you manifested to those of us whom you saw in New-York, and the deep interest you feel in the success of the cause of God in this part of the world, that communications would be acceptable. Indeed, you and our dear friends at Boston, deserve much more of our correspondence than you have hitherto had; and in future I shall endeavour to contribute my share towards it.

This Mission is now divided into a number of stations, the names of which are as follows:—Barbaree, on the borders of Bootan, at which brother Robinson resides; Sadamahl, which is occupied by brother William Carey, jun.; Dinagepore, the residence of brother Fernandez; Bankipore, near Patna, to which brother Moore has lately removed from Miniary, thinking it a more eligible situation for a missionary station, than Miniary; Goamalty, near Malda, at which brother Mardon resides; Cutwa, which is occupied by brother Chamberlain; Chowgacha, in Jessore, at which we have sent our Armenian brother Carapiet Aratoon; Rangoon, in the Burman empire, to which our brethren Chater and Felix Carey are gone; Serampore, at which brethren Carey, Marshman, Ward, and myself now reside; and Calcutta, which being near Serampore, is within the compass of our labours. Our brother John Peter, who has been lately called out to the ministry by the church at Calcutta, is on the eve of going to Orissa, with a design of founding a missionary station there. We have the New Testament, Job, Psalms, and the writings of Solomon printed, and ready to put into the hands of the inhabitants of this country.

Having given you a general idea of the extent of the mission, I will now give you an account of the success which has attended our exertions.—You will easily perceive, from the extent of the mission, that it has survived the difficulties it had to encounter a year or two ago. In this respect, God has been exceedingly gracious to us; and for which we have reason for abundant thankfulness.—But when we add to this the additions that have been made to his church, our obligations are greatly increased. Fifty-seven persons have been baptized in this country during the past year, and four more are now proposed as candidates for baptism. Twenty-seven of this number are pious men in His Majesty's 22d regiment, who have been convinced of the truth of believers' baptism, and baptized on a profession of their faith, by brother Chamberlain. This regiment is now living at Berhampore, which is a



few days journey from Cutwa. Brother Chamberlain often visits them; he is now gone thither, with an intention of spending a month with them, and expects to baptize some more of this regiment. These our friends feel much interested in the cause of God. A little while ago they made a collection among themselves for the mission, which amounted to about £.10 sterling. Two or three of them have gifts for public speaking; and when they have no other means, these brethren give them an exhortation. It is a matter of great joy to see a church of pious men, consisting of twenty-seven, probably by this time upwards of thirty members, in a regiment of soldiers. From the interest they feel in the welfare of Zion, I hope they will be made a blessing to some of the natives. We enforce pretty strongly upon our Christian friends the duty of seeking the salvation of the poor heathen around, and we find it has a good effect.—The greater part, if not all, of the remainder of those who have been baptized, are persons who have lately been converted, from among the natives, and persons born in this country, of European and native parents. Dinagepore and Sadamah stations are about twenty miles from each other, so that the good people at these stations form but one church, of which brother Fernandez is pastor. He has lately baptized four Hindoos, and during brother and sister Carey's absence from their station, he administered the ordinance of the Lord's supper to eleven members. Brother Carey has our native brother Sabuk Ram with him, and they are engaged daily in preaching the gospel in the neighbouring villages. Two or three of the members of this church have died triumphing in Christ. Brother Aratoon has baptized several natives during the last month or six weeks, and on the last ordinance Sabbath, he administered the ordinance of the Lord's supper to eleven persons besides himself. There are many in Jessore who are inquiring about the gospel. Several have been baptized at Calcutta this year, and many others appear to be under deep concern about salvation. Several of our members at Calcutta bid fair to be useful in the Redeemer's cause. Our Rangoon brethren have built a mission-house, and meet with much encouragement. The Burmans have no cast, and consequently they have not many of those prejudices which are such obstacles in the way of the Hindoos receiving the gospel. When we compare the present state of religion here, with the past, we see that God has done great things. Oh! that we may have such outpourings of the Spirit as you have in America.—Pray for us.

Mrs. R. and all the brethren and sisters unite in love to you, and to all our dear Boston friends.

I am, dear Sir, most affectionately your's,

JOSHUA ROWE.

*P. S.* Since writing the above, brother Ward has received a letter from brother Chamberlain, informing him that he has baptized *nine* more of the Soldiers of the 22d regiment; and that there are three others seriously examining the subject.

## CHRISTIAN LOYALTY.

[Concluded from page 261, No. 21.]

5. OUR duty to rulers requires, that when they exercise vengeance, even to the severity of justice; far from in the least degree resisting or impeding them, we may not reproach, nor even in our hearts despise and hate them as unmerciful and vindictive. This vengeance is the ruler's business. It is his duty to society, and to God. Revenge is no doubt opposite to the spirit of Christianity, as vengeance belongs to the Lord; yet, if a Christian were to be a ruler, though he might forgive private injuries done against himself, and though this would be his duty, yet, with respect to the crimes committed against society, he is God's minister, and his vicegerent to take vengeance. He must not "bear the sword in vain." He must overbalance the misery inflicted on the individual convict, with the misery which impunity would bring on society at large, and he must act accordingly. While he does so, he demands the approbation and countenance of society at large, and of Christians in particular. It is their part "to obey magistrates and to be ready to every good work." Tit. iii. 1.

6. Our duty to rulers in these particulars is to be performed in regular subordination. As rulers fill different ranks of station and possess different degrees of power, submission to these rulers requires, that the highest have the preference in our subjection. In cases of competition, the commands of God demand our first obedience. Among earthly rulers, we are to obey *the Chief Magistrate as supreme*, and to respect the known laws of the land.

The motives by which the apostle enforces the above submission have in part been necessarily anticipated. We have seen that rulers are the ordinance of God; and in his hand the instruments of much good to men in general, and especially to Christians. The apostle adds another as a matter of great moment. "*So is the will of God that with well doing ye may put to silence the ignorance of foolish men.*" It is a fact, that notwithstanding the innocence and conscientious loyalty of the people of God; as in other matters, so in respect of this, they are falsely accused. Now the glory of God in the world is concerned in the character of his saints. It is his will that, by steady obedience, these ignorant or malicious accusers be refuted in this charge.

## SELECT SENTENCES.

TO talk of the virtues of vicious heathens, is as great an absurdity as to say, that a thorn-bush may bear figs, or salt water and fresh issue from the same fountain.

What rivulets and mighty streams are to a country in point of natural advantage, the gospel and its ordinances are to any people with respect to all their true interests.



## RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. Daniel Merrill to the Editor, dated Sedgwick, Feb. 28, 1810, containing interesting Sketches from Amos Allen's Missionary Journal, with particular Observations on some parts of it, &c.

VERY DEAR BROTHER,

AFTER giving you a very short summary of brother Amos Allen's journal, during the last winter and spring, I purpose to mention some things which have been done, and some which are desired may yet be done.

The summary is, Brother Allen took leave of his family and relatives November 9, 1808. Having literally forsaken all, at least for a season, for Christ's sake and the gospel's, he set his face to the east, not knowing whither he should go.—On the 18th went on board a vessel and set sail from Eastport for Nova-Scotia. On the next day but one he came to Shivenaveby. But here was no place for him, nor for brother Hale who was now journeying with him. However, a major Smith hospitably received them. The next day they took their horses and directed their course for Truro and Onslow, where, by desire, they tarried certain days and comforted the brethren. After this they went to Amherst, in Cumberland, on the west side of the Bay of Fundy. Here and at Nappan River the people gladly received them. In this vicinity Elders Crandel and Ansley met with them. The former took brother Hale, and went up St. John's River; the latter tarried with brother Allen. In Cumberland County brother Allen spent the winter. In a part of his journal, he thus expresses himself: "January 5, 1809, rode to Nappan River, attended two meetings. The people were solemnly affected.

Saturday 7th, rode to Amherst and spent the Lord's day. In this place my soul was happy in preaching the word. The minds of the people were arrested,—saints spake of the goodness of God.

Monday 9th, visited from house to house; preached in the evening to a crowded assembly, from Ezek. xviii. 4.

Tuesday 10th, rode twenty miles to Maccon River. Here I preached three times, and visited from house to house.

On Thursday evening, after meeting, a certain man knowing my appointment on Friday evening, asked me to visit his little neighbourhood, of five families; it being but a small distance from the route I was travelling. It was agreed I should be there the next morning at eleven o'clock. At my arrival, found them all together at the place appointed. It was told them that

the devil was coming that day, and they must be all together. They were thoughtless creatures. A little before, on Lord's day evening, it being the first day of the year, they began their frolic at eleven o'clock. I conversed with them, then preached from Heb. ii. 3. It was a season of God's power, equal to any thing I ever saw. They were all in tears. My soul was filled with a sense of God, and the value of immortal souls. After conversing with them, I rode seven miles to my appointment for the evening. A Scotch girl, who attended the meeting in the day time, travelled through the snow seven miles that she might be at the evening lecture. She was greatly distressed. The assembly was large. With much freedom I spake unto them the things of the kingdom of God.

Saturday 14, rode eight miles to Amherst to a prayer meeting. The Scotch girl was still present, and now almost in despair, exclaiming against herself. "I thought," said she, "I was doing well; but O! what a wretch! O my heart! my heart! I am gone forever!"

On the Lord's day, I preached three times, and the place was solemn and awful. God was manifestly there.

Monday 16, visited. At noon was sent for to visit the Scotch girl. Her distress was great. I preached in the evening: The people were solemn.

Tuesday, rode eight miles and preached in the evening.

Wednesday 18, rode to Sackville, and preached in the evening. Visited from house to house, and preached evenings. Here is a church in a backslidden state, but begins to think it is time to return.

Saturday, rode to Amherst, attended a conference in the evening. Here was the poor Scotch girl rejoicing in the Lord;—a number of others related what God had done for their souls.

Lord's day 22, brother Ansley preached to a crowded assembly, and then administered the *Christian*, the *Apostolic Baptism*. It was a season to be remembered. I spent this week travelling and preaching up Maccon River, and also visited the above mentioned five families, and preached twice to them. Here was displayed unusual grace; the Father was manifestly drawing almost every soul to Jesus. A little girl, between nine and ten years of age, after having been under pungent conviction of sin for three days and nights, with little or no sleep, importuned her father to pray for her. He said, I cannot. After repeating her request several times without succeeding, she said, I must pray for myself. By the bed-side she kneeled down, and for half an hour pleaded with the Lord for mercy. Whilst she was supplicating mercy, the Lord heard, sent delivering grace, and set her troubled soul at rest. She then lay down, expecting repose in sleep; but soon the love of God so filled and animated her little soul, that she could not keep silence, but arose, told the family what God had done for her, and exhorted them to pray God to have mercy on them. She exhorted, prayed and praised almost all night. She was as



solemn a person as I ever saw. I visited this neighbourhood almost every week till the first of April. Before I left them there were, in the five families, seventeen who had obtained evidence that God had redeemed their souls. This was the Lord's doing, and marvellous to me.

The church in Sackville was greatly refreshed, eight or nine baptized and added to them. Brother Ansley's labours were considerably blest among them.

I visited the people at the Bay of Arts, at Parbury, and at the River Hare. In this region gospel labourers are greatly needed.

Since I left Amherst a church has been gathered, consisting of twenty members.

I returned home safely May 4, having been absent from my family 6 months wanting 5 days, travelled 1480 miles, preached 85 times, attended 10 conferences, and have occasion to say,—  
“Hitherto hath the Lord helped me.”

It may be interesting to hear a short anecdote of the “Scotch girl,” of whom brother Allen so particularly spake. She was, I am told, one of that very mischievous set of beings known in the days of Solomon by the name of *tale-bearers*. Directly upon her being made free by the truth, she not only professed an hatred for the wicked and mean practice of embroiling families and neighbourhoods by tattling, but went from house to house, for a number of miles, confessing her evil practice, requesting their forgiveness, and refusing to leave them till she obtained it.

Some things which have taken place in this part of our land are, the reformation which began several years since, continued through the past year, so that six new churches were added to our Association during their last session. Appearances are still promising. Not long since I baptized nine in Trenton, where the Lord is vindicating his truth, and working for his name's sake.

The last autumn, brother Allen was ordained to the work of an evangelist. He has been several times to a place called Marival, containing 200 souls, and where no missionary besides ever travelled. It is about eighteen miles in the wilderness, at nearly an equal distance from Ellsworth and Bangor; where they enjoyed no sabbath nor gospel. I heard of their forlorn state, desired brother Allen to visit them: he being a reformation preacher, I hoped something might be done. He went; found nothing, on the whole, discouraging. He was requested to visit them again. He was disposed to; but his family calls were so many, that he could not (but with some degree of anxiety) afford the time, unless some compensation could be made him, and he could expect little or nothing from the inhabitants of the wilderness. I informed him, that I was hoping to receive an appointment for him, for a short mission; and added, that upon his going and spending two Lord's days I would advance him \$5, upon his returning them upon receiving an appointment, and being allowed the time in his hoped-for mission. He went; things were still promising.

I desired him to go the third time. He at once consented, upon condition, that a man should be procured to drive his team. I agreed to be answerable for this man's wages, provided one could be found. Whether the business hath been accomplished, and brother A. be gone, I know not; but this I know, did the Board of Trustees feel upon the subject as I do, they would, should it be in their power, give brother A. an appointment for three months, and confine him to the Marival settlement, where they are literally perishing for lack of knowledge. There might be this proviso, should circumstances be strongly forbidding, he might go elsewhere.

I doubt whether you have many, if one missionary, who would so cheerfully encounter the self-denial which must attend such an appointment, all circumstances considered. But brother A. is a man to a thousand;—I am persuaded he would cheerfully brave every hardship. You cannot know his worth but by knowing the man.

I am, with much respect, your fellow-servant in the trials, labours, and, as I hope, patience of Jesus Christ,

DANIEL MERRILL.

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REVIVAL OF RELIGION AT MARTHA'S VINEYARD.

Extract of a Letter to the Rev. Joseph Grafton,  
of Newton, dated Tisbury, Feb. 3, 1810.

DEAR BROTHER,

ALTHOUGH nothing can be essentially added to God, yet as his declarative glory may be advanced by making known the displays of his grace, and recording the wonders of his love and mercy to the children of men,—hoping it may tend to Christian edification, to hear of the work of the Holy Spirit in this place; I communicate the following account to you, to be published in the Baptist Missionary Magazine, if it be thought worthy of a place in that work.

Since I have been upon this Island, religion has been in a low state till of late. About a year ago our brethren commenced meeting stately for prayer, to beseech God to pour out his Spirit among us. Some appeared to be much engaged in prayer. In the month of July last the work broke out, and prevailed powerfully until it spread into all the three different towns upon the Island. There were some instances of awakening before; but it now has appeared to be almost universal, though but few, comparatively, give evidence of being renewed in the spirit of their



minds. May God grant another shower of grace, that those who are in their sins may be brought to the knowledge of the truth in Jesus Christ.

We have been visited by several of the servants of the Lord, some of whose labours have evidently been blessed for the benefit of precious souls. Our meetings, in some instances, have been peculiarly solemn. In some of them, persons in distress have cried out, some have swooned and fell. This by many has been called confusion, enthusiasm, &c.

At some of the baptismal seasons, the presence of God has evidently been with his people. The humble followers of the Lamb have come out of the water blessing God, that they were ever born to be born again; and that their precious Saviour had left such an example for those who love him to follow. O blessed God, keep them by thy power, that they wound not the cause of Christ.

Persons from 12 to 50 years of age, have been subjects of the work. Some Universalists have been constrained to acknowledge the everlasting punishment of the finally impenitent, and exhibit hopeful evidence of a saving change. The doctrine of rich, free, and sovereign grace, has generally been preached. The converts in general have expressed a deep sense of the enmity of their carnal minds to God, the justice of their condemnation, and the necessity of a change of heart effected by the power of the Spirit of God.

Since last April God has favoured me with the privilege of baptizing 65, who have all been added to the church. I had baptized 13 previous to this, making in all 78, since I have been on this Island, which is four years. Thus we see what God can do. Blessed be his name for the riches of grace.

I will mention an instance which appeared somewhat remarkable. During the prevalency of the work, a man who had forbidden his family to attend the meetings on peril of being shut out of doors, was himself struck while lying in his bed, with an awful sense of his sins, and felt as if he were going directly down to hell. He remained in this situation three or four days, and was then hopefully brought into the liberty of the gospel. He is now a decided advocate for the religion of Jesus Christ.

Yours in gospel love,

ABISHA SAMSON.

*P. S.* A considerable number of persons have entertained a hope who have not joined any church. Some have joined with the Congregationalists, and some with the Methodists.

The work appears at present to be on the decline with us; but it prevails with power at Chabaquiddick, an island not far from us.

## RELIGIOUS INTELLIGENCE.

Extract of a Letter from a Minister in the District of Maine, to the Editor, dated Frankfort, August 22, 1809.

DEAR BROTHER,

*AS cold water to the thirsty soul, so is good news from a far country.* Believing that it will be pleasing to you and all the friends of Zion, to hear of her prosperity, I will attempt to give you a brief account of the work of the Lord in this part of his heritage for eighteen months past.

It is about three years since I came to this place. At that time religion was at a very low ebb: hardly the form of it appeared, as there was no preaching, or next to none in this quarter at the time. I attempted to preach in this and in the neighbouring towns, from time to time, and in different places; but without much effect, until the first day of February, 1808. At that time I was called to visit a small church in a plantation about twenty-five miles west of Bangor, which was gathered the June before, by Elder Case. On my way there I preached in a plantation called No. 3; and I believe the Lord was with us. I appointed two lectures to attend on my return. I visited the church above named, and a blessed season it was. During my visit here, I baptized three persons, and broke bread to the church. I then returned to attend the lectures which I had appointed; and the Lord was with us of a truth: for the first evening five persons appeared to be *pricked in the heart*, all of whom have since made it manifest to be the work of the Lord. Two persons who had previously received evidence of a change of heart, came forward and told what the Lord had done for their souls, and manifested a desire to be baptized. Accordingly the next morning, I baptized them, after preaching again to a solemn assembly, the greater part of which was in tears. In the evening I attended the other lecture; and the Lord was pleased as I trust to meet with us again. Two persons more were powerfully wrought upon, who came to meeting with an intention to ridicule the work.

I was soon sent for again to visit them; and, on the 27th of the month, I returned and found them assembled together for public worship. Eight persons more at this time came forward and told what the Lord had done for their souls, and manifested a desire to follow him in the ordinance of baptism,—the next day I had the pleasure of administering it to them.

Since that time the work of the Lord has been spreading in this part of the wilderness. It first spread into Frankfort, from that to Dixmont, and then to No. 2, Hampden, Buckstown, and Orland. We have abundant reason to bless God, that where



there was not a Baptist then known, there are now eight flourishing churches; six of them have been gathered this season.

I have lately been a journey eastward, as far as Mount-Desert. In the town of Trenton a reformation had taken place, under the preaching of brother McMaster, a young candidate. I baptized ten persons in this place, and assisted in constituting a church. The prospect was pleasing. There are twelve or fifteen more that I have no doubt will soon come forward to own their Lord. Dear brother, pray for us, that God would continue his blessed work in this quarter.

If it would not lengthen out my epistle too far, I would give you a more particular account of one that I baptized on my journey; I refer to a young woman on the Island of Mount-Desert. She was about 23 years of age, and had been sick for five years, the greater part of which she had been confined to her bed; and even now, was not able to walk across her room. But during her confinement it pleased the Lord to appear for her soul, and also to make the duty of baptism known to her; but her parents were opposed to her being baptized, as they had had her sprinkled in infancy. But this could not answer her conscience. The duty lay with such weight on her mind, that she could not rest day nor night. At length her mother gave her consent. With a view to this I appointed a lecture, and, after sermon, she was taken up out of her bed, and prepared to go to the water, to which she was carried by two persons, and set in a chair by the waterside, while I prayed. She then sung in a most solemn and delightful manner; and when I had baptized another young woman, they that stood by her lifted her upon her feet, and I took her in my arms and walked down into the water; and when I had pronounced the solemn words of the institution, gently buried her in the liquid grave, then raised her upon her feet, and, to my astonishment, she walked out of the water as well as any person I ever baptized, and sat in a chair until thanks were returned. She was then taken up by two persons, and, while returning, she again sung, "O when shall I see Jesus," &c. to the admiration of all present. I think I can truly say, I left her *going on her way rejoicing*; and I have since heard, that she continues to rejoice.

There has been during this work no out-crying, but the *still small voice*, by an internal operation of the Holy Spirit of God upon the heart, produced the pleasing and glorious change. But I must conclude, by subscribing myself,

Your brother in the Lord,

JASON LIVERMORE.

Extract from Elder Hartwell's Missionary Journal, dated New-Marlborough, January 11, 1810, addressed to the Trustees of the Society.

BELOVED BRETHREN IN CHRIST,

I SIT down to give you some account of my late missionary tour ; and I wish I could give you more pleasing information.—

I set out from home September 10th, 1808. As I went I preached 4 sermons in Harrington, 2 in Plymouth, 1 in Northfield, and 2 in Litchfield, in Connecticut. My labour was pleasant, and the power of God was present in a good degree. I then directed my course through Sharon, to North-east Town in York State, and preached to a goodly number of precious lambs, with the greatest pleasure. Here the Lord has done, and is still doing wonders of grace ; 60 have been baptized since March ! Our meeting was sweet, and continued till the midnight hour. I then travelled westwardly, crossing the North River at Hudson.—I visited Elder Stewart's people at Freehold, and preached 4 times with them. Fellowship and Christian love bound our hearts together in the sweetest ties.

Monday, September 19, I visited New-Durham, and preached two sermons. The power of the Lord was manifest ; conviction fell upon the hearts of many, and considerable outcry was made in the meetings.—After the assembly was dismissed, a number of the brethren prayed and exhorted with great freedom ; and while love filled the souls of many, the horrors of guilt and fears of hell pained others to the heart. O my God !—what will the appearance be, when all the family of man shall be summoned to judgment !—Lord, prepare my soul for that great day.

Tuesday 20, rode ten miles in a heavy rain, and preached in the town of Broome.

Wednesday 21, I met with an accident, by the kick of an horse on my breast, which enfeebled me for about a month ; but I still kept on my journey preaching almost every day, till I arrived at Denmark in Lewis County. Here I found a church of 17 members, collected since I was here last winter ; and Elder Peleg Card is their minister.

Saturday, October 1, visited Rutland in Jefferson County.—Found a number of my former neighbours, some of whom have been lately converted in this wilderness, and a Baptist church constituted about the first of August. I cannot but note the goodness of God in this part of the land. Six years ago I visited this country ; there was then not one regular ordained minister of any denomination in standing in this wide range for 100 miles ! Now there is a Baptist Association, and eight or nine ordained ministers, and a number of licensed preachers, besides a number of other denominations. Surely the wilderness has blossomed as the



*rose!* I preached seven times in Champian and Rutland in Jefferson County; and six times in Lewis County, and visited Elders Pool, Card, Parsons, and Clark. Our meetings were sweet and refreshing; and I think we could say, *How good and pleasant it is for brethren to MEET together in unity!*—I then passed into Oneida County, and made my course toward Susquehannah, preaching as I went.

At Lisbon, in Otsego County, God is carrying on a great and good work. Elder French informed me that he had baptized 111 in ten months past, in Lisbon and its vicinity. I preached five times with the people, and the presence of God made the seasons sweet. My much-esteemed friend and brother, Elder French, manifested every token of fellowship and brotherly love.

Monday, October 18, Brother French accompanied me three miles, then we parted to pursue our different courses, but united in the same good work. I crossed the Susquehannah River in Delaware County, preached three times in Franklin. Here the work of the Lord has been great of late. A Baptist church of upwards of 280 members, with Elder Daniel Robinson for their minister, appear to stand in gospel fellowship, rejoicing in hope of the glory of God. I then followed down the river, labouring with my whole heart; for my spirit was moved within me. For more than 100 miles down this river there is but one Baptist church; and but few professors of any denomination; but very few people in all this long way that seem to concern themselves much about a future state. Many of the people, as well as their land, were poor: however, I was received in every place with gladness, and heard with attention. And I hope I may say, *the poor had the gospel preached unto them.*

As I pass on I sow the seed,  
And pray the Lord to bless;  
O may poor souls from sin be freed,  
And cloth'd with righteousness.

Monday, Nov. 1, I rode from Tyoga Point up the Chemung River twelve miles, to Elder Goff's, and preached in the evening. Brother Roswell Goff moved into the country about twenty years ago. He has gone through the difficulties of settling a new country, and has remained a witness for God, among a perverse people. A small church was gathered here about 16 years ago, which have maintained a regular gospel travel ever since. Brother Goff was ordained in the ministry in this church when constituted, and remains still among them. It was matter of peculiar joy to my soul to find any, in this part of the land, who feel the cause of Christ to be precious, and are engaged to maintain the order of his house.

Tuesday, Nov. 2, I rode with brother Goff and others to a place called Singing, 15 miles farther up the Chemung River.

Wednesday 3, I was called upon to deliver the introductory sermon to the *Chemung Association*. I preached from John x. 27, 28, 29. Afterwards attended with them to the business of the Association. I found here a little feeble band, collected from different parts of the wilderness, in love and good agreement; but very much needing help. In the evening I was called upon by Mr. Jones, a Presbyterian minister, to preach with his people.—He manifested great friendship as well as fellowship.

Thursday 4, still attended the Association,—heard two sermons, and gave them much exhortation and the best advice that I was capable of. Our union and fellowship in general was pleasant, and we parted with Christian affection.—This Association consists of five or six churches and three ordained ministers, though one of them has now moved far from them. This is a very needy country, and calls the most loud for missionary labours of any that I know of in all the western parts of our land.

Friday 5, I rode up the Chemung River twelve miles to Post-Town, and preached five times. I was received with great gladness, and heard with attention. This was a solemn, laborious season to me. Souls appeared very precious, and on the brink of ruin; yet thoughtless of their danger. *Lord, save them, or they must perish.*

Monday 8, rode back to Singing twelve miles, and preached at ten o'clock to a number of deeply affected friends, and bid them an affectionate farewell. Then rode 18 miles to Elder Goff's, and preached in the evening to a large and attentive assembly, in company with Elder Troop, a missionary from Saratoga Association. This was a sweet and pleasant evening; and I trust Jesus was present to comfort and feed his people. I have rode 30 miles this day and preached two sermons.

Tuesday 9, rode seventeen miles through dismal woods, with scarcely any road, to Sugar Creek; expecting a meeting at two o'clock, but my appointment did not get along. I was fatigued, weary, and almost sick, and was very glad to rest. But I am unwilling to live for nothing. I find my feeble body is a clog to my soul; and yet, without this body, my soul could not be serviceable in this world. I hence conclude, that when the body falters I must stop to rest a little, or else the soul will soon leave it behind: and, although I care but little how soon the body is left (if the will of God be so) yet till it is left, it must be humoured like a diseased, peevish child.

Lord, give me grace and patience,  
My labour to pursue;  
And never let me linger,  
While I have aught to do.

And when my body falters,  
And heavy drags along,  
O may my soul be patient,  
And in the Lord be strong.



After preaching a number of times on Sugar Creek, I again crossed the highland over to the Towanda Creek, and following that down to the Susquehanna River, I went on preaching once, twice, and three times in a day, till Tuesday 16, when I returned to Sugar Creek again.

On Wednesday 17, after preaching from Psalm xxvii. 4. *One thing have I desired of the Lord, &c.* a goodly number of brethren and sisters lately moved into that wilderness, and some who had long been mourning in a lonely state, came forward with letters of their standing, and made a relation of their experience, &c.—Having with me the articles of faith embraced by the church in Sandisfield, I produced them; which, after a careful and candid examination, they all agreed to; and, by the advice of Elder Rich and several brethren from a distance, I gave them the right hand of fellowship, as a church of Christ; unitedly commending them to God, and the word of his grace, which is able to build them up in the most holy faith, though in this wilderness.—On this occasion our hearts were enlarged, and our souls filled with joy and brotherly love. It seemed somewhat, I imagine, like Paul's bidding his brethren *farewell*. We talked, and prayed till midnight, and almost break of day. This was a season of comfort to many souls. I tarried the next day and preached, and baptized an old man, who joined the church.

I now turned my course towards home, labouring as I went. I called on brother Robinson, in Franklin, and tarried in his vicinity from Thursday night till the next Monday morning. I preached during this period seven times with this people, with great pleasure. I trust that the people had a feast of fat things. Our souls were united in fellowship. As I travelled onwards and laboured, I met with nothing special till I came to New Durham, the place where the Lord appeared in power when I passed this way in September last. I found 15 had been baptized, and a number hopefully converted since I was here. I think I could say, I was fully rewarded, to find the fulfilment of that divine declaration,—“*He that goeth forth weeping, bearing precious seed, shall return with rejoicing, &c.*” I trust I can say with many others, *My labour has not been in vain in this place*. Lord, keep me humble, and make me faithful. After preaching a number of times in this vicinity, I pursued my way homeward; and arrived on Friday, December 2d. I have the greatest cause to speak well of God's goodness to me and my family.

I have been gone on this journey 84 days, rode 1076 miles, preached 103 sermons, heard 5 sermons, attended 5 church-meetings, one communion, baptized one, gathered one church, attended an Association two days, and have seen much of the goodness of the Lord.

Yours very affectionately,

JESSE HARTWELL.

## RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Rev. David Benedict, now on a Tour through the Southern and Western States, in order to collect materials for a General History of the Baptists in the United States, dated at Savannah, March 31, 1810; and addressed to the Rev. Mr. Gano, of Providence.

DEAR SIR,

ON my way I have formed an acquaintance with many who, I trust, are real disciples of the Lord, and also with many of the labourers in the vineyard. I have often been pleased and astonished at the visible enlargement of the Redeemer's kingdom in these western countries. I find there are upwards of 20 Associations in fellowship with each other in the three states of Ohio, Kentucky, and Tennessee; some of which are young and small, but a number are considerably large. Our brethren are also settled more or less in all the western territories. A small Association has lately been established on the Wabash River, in the Indiana, and another not far from the Natches in the Mississippi Territory. There are also some small beginnings of churches in the Illinois Territory, which was lately taken from the Indiana, and lies between that government and the Mississippi River. There is also a prospect that some churches will be established before long up the Missouri, whither Baptist professors are rapidly emigrating.

Thus the light of truth is travelling on to the west, and we have reason to hope and believe, that in due time the joyful jubilee will resound along the far distant shores of the Pacific. Doctor Cooper, a very worthy preacher of our order, is settled at the Natches, in the neighbourhood of which (if I am correctly informed) a Baptist church has some time been established. A brother Stackhouse, who is now in Savannah, and was lately baptized by Dr. Holcombe, has now taken up his residence in the city of New-Orleans. This place is in the most pitiful want of even the forms of religion; so that amongst 20,000 inhabitants, there is but one Protestant preacher: he is an Episcopalian, and his congregation usually consists of only about 100 persons. It is supposed that a preacher who could speak the French language, and accommodate himself to the peculiar manners of this people, would meet with great encouragement in this city.

Except what is called the Miami Purchase, a country between the two Miami Rivers, I think the state of Ohio appears more destitute of preachers than any part through which I have travelled, and opens an encouraging prospect for missionary exertions, were it not for its remote situation from any society able to send mis-



sionaries there, and the numerous Macedonian cries nearer home. I made some particular observations while in the State with respect to this subject, which the limits of this letter forbid me to insert, but which I shall be happy to communicate to any who may desire them.

In most places where I have travelled, religion (generally speaking) has been at rather a low ebb; but I have had the happiness of being in a few places which have been blessed with a refreshing season from the presence of the Lord. The first revival which I met with, was in Shibby County, Kentucky, about the middle of January last. The work began in the church supplied by Rev. William Hickman, son of a venerable preacher of the same name, in May, 1809, and seventeen persons were added to this church. From here it extended to the church in Tick Creek, supplied by Rev. George Waller, between 60 and 70 persons had been baptized; and the work was going on without any apparent abatement. To a number of churches mostly in this body and belonging to the Long Run Association, upwards of 250 persons had been added by baptism. And the same good work had made its appearance in Nelson County, in the bounds of the Salem Association. A still greater work has been experienced in the back parts of Georgia, where upwards of 400 persons have been baptized by Rev. Jesse Mercer, Thomas Rhodes, William Davis, and a number of other very laborious and successful servants of the Lord. But I have the pleasure of mentioning a work still more extensive, which has been experienced in Edgefield District, S. C. This revival has been very uncommon for the general sweep (if I may so say) which it hath made; so that in one District, within little more than a year past, upwards of 1300 persons have been baptized and added to the churches belonging to an Association, which was formed a year or two since, and which bears the name of the district above mentioned. Five hundred of these persons have been baptized by one man by the name of Samuel Marsh. These accounts are not taken from indefinite reports. I have visited the places mentioned, formed an acquaintance with many of the ministers, heard the joyful relations of some of the converts, and made the above statements from very scrupulous inquiries. In each of these places the great work has progressed with solemnity and order.

I have now travelled 2500 miles,—have crossed many mountains, waded through much mud, forded many rivers and water-courses, found some pretty coarse fare, seen many seasons of anxiety, and endured much fatigue; but through the whole have enjoyed a good degree of health, have been conscious of many providential interpositions, found many friends, and have abundant reason to bless the Lord for all his benefits.

As I have extended my letter to an unexpected length, I must now close by subscribing myself,

Yours affectionately,

DAVID BENEDICT.

MISSIONARY INTELLIGENCE.

Extract from the Missionary Journal of the Rev. Peter P. Roots, dated at Bath, in the State of New-York, April 18, 1809.

*To the Trustees of the Massachusetts Baptist Missionary Society.*

BELoved,

IN my last to the President of the Society, I sent some account of my missionary labours until the close of the year past.

The first day of the present year, being Lord's day, I preached at Caledonia west of the Genesee River; and the next day visited a school in another neighbourhood, and was pleased to see the scholars so well instructed. In the evening I preached at the school-house.

January 3, I faced the cold and tedious wind, and rode about 16 miles to captain Putnam's in the Holland Purchase. I continued in the Purchase until the 7th of February; during which time I preached in Townships No. 8 to 13, in the first range; and in the principal settlements west of these in the second, third, and fourth ranges.

I assisted, January 30, 1808, in giving fellowship to the first church ever constituted in the Holland Purchase; and now there are four Baptist churches, and one Congregational church in this tract; and three or four preachers, men of good report, are now labouring in this part of the vineyard, but they are widely separated from each other, and the roads between them a great part of the year almost impassable.

Notwithstanding the unusual coldness of the winter, where the roads were not much beaten, the deep mire under the snow was not frozen, and frequently it was with much difficulty that I got from one settlement to another.

I was for the most part kindly received; but the people could not manifest their gratitude, as they wished, by any considerable donations to the funds of the society. They are generally in low circumstances; but such as they had they generously bestowed for the support of myself and horse.

Leaving the Holland Purchase, I crossed the Genesee River, on the 8th day of February, and spent the remainder of this month in the County of Ontario. I preached in Boyle, Bloomfield, Bristol, Canandaigua, Farmington and Gorham. These townships are large, each containing several societies, the greater part of which are destitute of stated preaching.

In one part of Boyle, where Elder Joseph Case preaches, there has been a pleasing reformation; and a considerable number have been added to the church in that neighbourhood. Several other



places in this County have been favoured in like manner ; particularly, *Palmyra, Phelps,* and *Gorham*. In October last a revival commenced in the north-east part of *Gorham*. November 1, eight persons were baptized in this place ; and January 12th, 1809, a church was constituted here, which now consists of about sixty members, the greater part of whom are young persons, who had never made a public profession of religion before this revival. This church has no stated pastor ; but has been visited by several ministers.

I have taken much satisfaction in distributing the religious tracts which the Society have sent me for charitable distribution in the new settlements.

When I have visited schools, I have sometimes delivered to the teacher ten, fifteen, or more pamphlets, on different religious subjects ; and have desired him to distribute them, that one might go to each house from which his pupils came : and the teacher has appointed a certain day, from time to time, to have his scholars bring the pamphlets to school, and change with each other, so that each family might have an opportunity to read them all.

I have taken a similar method with some destitute societies, where the people make it their practice to meet together for public worship, and mutual edification. I have committed the tracts to some of the leading characters, desiring them to distribute them among the several families who attended the meeting, and to have the pamphlets brought to meeting on each Lord's-day, to be distributed anew. And when I have visited some of these places again, I have been much pleased to see many bring the books, which they have read, and eagerly seek to obtain new ones to edify themselves.

School teachers, and many others, have expressed their gratitude to the society for these charitable donations ; and also for the labours of missionaries among them.

March 2, I set out for home ;—4th and 5th, Saturday and Lord's day, I preached at *Camillus* ;—6th, I arrived at my house in *Fabius*.

Between the 1st of September, 1807, and the 6th of March, 1809, I spent sixty-seven weeks in the service of the Society, and preached about as many times as I was employed days. A few times I have administered baptism and the Lord's Supper. I have visited schools and private families, and have endeavoured to teach publicly, and from house to house, and in some instances by the way-side, when opportunities have presented themselves. But I am sensible of great defects, and may well say, "God be merciful to me a sinner."

Hoping and praying, that the blessing of God may attend all your laudable endeavours for the extension and up-building of Immanuel's kingdom, I remain your affectionate brother,

PETER P. ROOTS.

The following is the Report of the Trustees of the Baptist Missionary Society in Massachusetts, at their Annual Meeting in Boston, May 31, 1809.

BELOVED BRETHREN,

EVERY event which takes place throughout the universal dominion of Jehovah, is the effect of an efficient cause. The annual and diurnal revolutions of the sun, and all the motions of the planetary system, whether regular or apparently retrograde, are produced by the operation of the immutable principles of nature, and are in exact conformity to the established laws of creation. The astonishing revolutions we behold in the kingdoms and empires of this world, and the varied and constant changes in human affairs, are controlled by Him who worketh all things after the counsel of his own will, whose providence ruleth over all.

In contemplating the progress of Messiah's kingdom, and the visible success of the gospel within our own observation, we are naturally led to ask, what can be the cause of the spread of a kingdom not of this world, and what can give success to a gospel among the children of men, the most prominent feature of which is the cross of its divine Author? The holy Scriptures fully satisfy our inquiries upon this subject: They declare, that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* John iii. 16. I have loved thee, saith Jehovah, with an everlasting love, therefore, with loving-kindness have I drawn thee. The effects of this love are, that he hath given all things into the hands of his Son, and promised, as the reward of his humiliation, that he shall see of the travail of his soul, and be satisfied. The conversion of every sinner to God, therefore, which has taken place since the fall of man, and which will take place till the angel shall proclaim the consummation of all things, is the effect of *everlasting love, and covenant promises.*

To accomplish this glorious work, our blessed Lord not only took upon him our nature, and suffered and died to make an atonement for sin, but rose from the dead for our justification. And when he ascended on high, he led captivity captive and gave gifts unto men, for the treble purpose of perfecting the saints, for the work of the ministry, and edification of the church in love. Every person united to the mystical body of Jesus by that one spirit which pervades the whole, becomes a worker together with God; and according to the measure of grace given him in Christ Jesus, he ardently desires to promote the salvation of his fellow creatures. This he does by his prayers, and constant exertions in various ways to promote the real interest of Zion in the world, and send the gospel to those who never saw the light of life. To this end the exertions and multiplied labours of missionary societies are directed, the apparent success of which is various. We



have reason to bless the great Head of the Church, for the aid he has been pleased to afford us, in our endeavours to promote his cause, by missionary efforts in different parts of the country for the year past.

Since our last annual meeting, the Trustees have been enabled to afford pecuniary assistance to nineteen persons as labourers in the Lord's vineyard. These brethren will have performed, when their present appointments expire, upwards of three hundred and seventy weeks missionary service, on account of the Society.

Brother Isaac Case has been unweariedly and successfully engaged, the whole of the year, in the District of Maine and British Provinces of Nova Scotia and New Brunswick, except a short tour he made at the desire of the Board, as Providence opened the door, into a destitute part of the State of Rhode-Island. His communications have been interesting and refreshing to the Trustees; and no doubt those made public will be so to the Society, and friends of Immanuel's cause. Brother Barnabas Perkins has received two appointments from this Board of six months each, which have not, through bodily indisposition, been completed. But as far as his Journal goes, it is very satisfactory, and evinces that the great Head of the Church has measurably qualified him to be a useful missionary of the cross. Brother P. has laboured in the northerly parts of New-Hampshire, Vermont, and Lower Canada.

Brother Henry Hale has accomplished in the most easternly parts of the District of Maine, we trust profitably, to the people where he has travelled, a mission of six months; and another appointment of three months has been sent him.

Brother Jesse Hartwell has been appointed on a mission to the Susquehannah, of four months. His returns are very interesting. Many, we have reason to hope, have been saved through faith in Jesus by means of his preaching and exhortations.

Brother Peter Philanthropos Roots has accomplished six months missionary service for the Society the last year, much to the satisfaction of the Board, in the most destitute parts of the Holland Purchase, in the State of New-York.

Brethren Pelatiah Chapin, David Irish, Samuel Churchill, Stephen Parsons, and Clark Kendrick, have severally spent three months each, except brother Irish, in the service of the Society. Their returns, generally, are very satisfactory and interesting, and shew what calls there are for the bread of life among the inhabitants of the wilderness, and the utility of the missionary institution.

Brother David Curtis has usefully laboured among the inhabitants of several destitute towns in the State of Rhode-Island; for which service this Board have paid him *Two Dollars* a week, from the 26th of last May to September.

They have also, in consideration of the circumstances and usefulness of brother Thomas Paul, given him *Sixty Dollars* the last

year : Likewise brother Afa Niles has been allowed *Two Dollars Fifty Cents* per week, for the term of three months.

Brethren Samuel Rowley and Hezekiah Pettet are probably now both on missionary ground, for the term of three months each.

Elder Stephen Gano, at the request of the Trustees, made a tour of four weeks through some of the most destitute towns, in the State of Rhode-Island, last summer ; for an account of which, we refer to his pleasing and interesting communication published in the Magazine for March, 18c9. (Page 155.)

It will readily occur, no doubt, to the minds of most of the members of this Association, that we have been united with the New-York Baptist Missionary Society for nearly two years past, in support of a mission among the Tuscarora Indians, and other tribes connected with them, in the north-western part of the State of New-York. We have reason to hope permanent blessings have attended the labours of brother Holmes in that part of the country, though the establishment has lately been overcast with a cloud impenetrable by the eye of mortals. For a time things looked very discouraging respecting that mission. But light often arises to the people of God out of darkness ; and the very circumstances which sometimes have led them to say with the good old Patriarch, *all these things are against me*, have opened the way for the increasing usefulness of the servants of the Lord, and were evidently designed to promote the prosperity of Zion's cause.

It is true, things have taken such a turn there, that brother Holmes has thought best to remove from the Tuscarora Village ; consequently intercourse with the Indians has been partially interrupted. But since the occurrences which occasioned his removal, a Baptist church has been formed in that neighbourhood, well instructed in the doctrines and ordinances of the gospel ; and brother Holmes, without the trouble and expense of an interpreter, has been called to preach to hundreds of people, both red and white, more than while he resided at the Village, and his labours have been much more abundant in the various departments of ministerial employment, among the inhabitants of that country in general.

On the whole, it appears from the variety of intelligence communicated to the Trustees, that wherever the dear servants of the Lord get on missionary ground, and engage in their blessed work, which consists generally in public preaching, attending conferences, conversing from house to house, assisting in forming new churches, administering ordinances, attending funerals, &c. &c. the calls are numerous and pressing. There is an open and an effectual door for the preaching of Jesus to the people. Their trials also are very considerable, but greatly sweetened by beholding the fruits of redeeming blood, in the triumphs of the doctrine of the cross. Pleasing and animating must be the reflection, when we pourtray in imagination vast numbers of people running in every direction through the trackless woods, women carrying their



children 8 or 10 miles to hear a sermon, or attend a conference, while all, as solemn as death, hang with deep anxiety upon the speaker's lips, to hear him set forth a Saviour's dying love to the guilty, perishing children of men.

Let us, dear brethren, by divine assistance, go on in this blessed work, of spreading far and wide a Saviour's fame, knowing our labour is not in vain in the Lord.

It is with great pleasure, beloved, that we acknowledge the receipt of a donation by the hands of brother Bolles, of testaments and bibles, amounting to 100 in the whole, from a gentleman not of the Baptist denomination. These have been gratuitously distributed in the eastern country among the poor inhabitants. In narrating the liberality of this candid gentleman and lover of the word of life, permit us to remind you of an exhortation of our blessed Lord on another occasion: *Go thou and do likewise.* Let us be zealously engaged, whether individually or collectively, at home or abroad, in promoting the circulation of this blessed book.

Brethren, in concluding this Report, we would affectionately exhort you to the duty, and invite you to the privilege of contributing, as the Lord hath prospered you, to the support of his cause, by devoting a part of your increasing property to missionary purposes. He who soweth bountifully, shall reap bountifully. And may the dear Redeemer enlarge our hearts to pray for the peace and prosperity of Jerusalem:—for the extension of her interest—for the advancement of the glory of Zion's King, in glorifying the house of his glory.

By order of the Trustees,

WILLIAM COLLIER, Sec'ry.

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Extract from the Missionary Journal of Rev. Isaac Case, dated at Readfield, Jan. 8, 1810, addressed to the President of the Society.

DEAR BROTHER,

ALTHOUGH I cannot give you a very pleasing account of myself, or of any great success that has attended my feeble labours; yet I think I can give you some pleasing account of what a gracious God hath done in some places where I have had the happiness to visit.

After I left the Warren Association, I came to Portland, and preached for brother Convers, who tarried and preached at Saco-Falls, where there is a special attention to religion. I have since been informed, that his labours have been blest to a number of precious souls. God is also magnifying his grace in Portland.

After I returned home, I visited a number of destitute towns in the County of Kennebeck. In Monmouth, where I spent two

Lord's days, there has been some revival. Several have experienced a change of heart, and have been baptized; and the time is appointed for a church to be embodied.

I have also visited Farmington, upon Sandy River. This is a very pleasant, wealthy town; but I believe very little attention hath been paid to religion by the people in general. There were, however, a few that put on Christ by profession, but they were much divided in their sentiments. A small Baptist church had been gathered here about 14 or 15 years ago, consisting of about 10 members: They had passed through singular trials, and were nearly upon the point of being dissolved. But their time of extremity was God's opportunity to appear for their help. Last spring the Lord sent them a licensed preacher by the name of Swett. A revival of religion soon took place, and several were added to them in the course of the summer. The Lord's day that I was with them, two persons were baptized; one of them was a woman who had been awakened under my feeble labours some years ago; the other was a little boy of about eleven years of age. I administered the Lord's supper to this church, which now consists of about 30 members. The work is still spreading rapidly through the town. A number have joined the Freewill Baptists; many of them, I trust, however, are the children of God, although they imbibe many strange notions both in doctrine and practice. O, when shall the happy time come, when Christians will all be agreed? I believe it never will be on earth, until the apostolic doctrine and practice is clearly understood and practised, by all the ransomed flock of Christ; then they will be of one heart and of one mind.

I visited a new settlement about 20 miles to the north-west of this, commonly known by the name of Webb's-Pond, or No. 5. This place has been settled six or eight years. A few of the first settlers had been members of the Baptist church in Green. These set up a meeting; but few attended, until some time last March, when a gracious revival of religion took place, and spread through the whole town; so that out of 63 families, (being all that were in the town) I was informed that more or less had been converted in every house, excepting three. It was a joyful sight to see parents and children all engaged together in the service of the Lord. One man informed me, that he and his wife, with seven of their children, were members of the church; the youngest of them was about nine years of age: Another man with his wife, and five of their children, have experienced religion and joined the church, during this reformation. There was a Baptist church constituted here the first of July last; they now are 58 in number. There is also a Pædobaptist church of about 40 members. Surely this new settlement has been highly favoured of the Lord.

Since my return, I have been eastward as far as Penobscot River. On my way, I preached in Augusta, Vassalborough, Fairfax, Unity, Nor, Montville, Goose-Pond, Frankfort, Hamp-



den and Bangor. The people greatly rejoiced in having the gospel sent amongst them; and indeed, the seasons were very refreshing, for I believe Jesus was with us in our meetings.

At Goose-Pond I found an unusual attention. Some had lately been baptized, and others were under deep impressions of soul, and many were flocking to hear the word. I believe the Lord assisted me in speaking to them; and I would fain hope he applied truth to their hearts. I found it hard leaving them. There is an infant church in Frankfort: but they are destitute of a stated pastor, and have but little preaching. They appear to be well grounded in the truth, and to enjoy the life of religion.

In Hampden there is a Baptist church which has been gathered under Dr. Burnham's preaching the summer past. They have had but little preaching of late, but endeavour to keep up the worship of God. I put up while here, with a deacon Vose. Both he and his wife had been members of a Pædobaptist church; but being convinced of the duty of baptism by the word of God, they have followed their glorious Leader in this solemn ordinance. Their parlour is improved as a place for meeting, and is fixed out with seats for that purpose. They have left the gay company of the world, and have joined the despised disciples of Christ, and appear to glory in their happy choice. The seasons that I enjoyed with them, and the few disciples that came in, were like the days of heaven to my soul. Oh that God would build them up and keep them from falling, and finally present them faultless before the throne of his holiness with exceeding joy.

In Bangor, there is a Pædobaptist church; but no settled minister. There are also a few Baptist brethren in this town, who have had Dr. Burnham preaching with them part of the time the summer past. There appears to be some attention among the people in this place.—On my return I attended a quarterly meeting of the Baptists in Frankfort, which was an agreeable season. Religion is evidently gaining ground in this wilderness, which occasions a great call for ministerial labours among the people. It was with a degree of reluctance that I left these infant settlements.

The Lord's day before my return, I preached at a place called Mount Ephraim. This was a precious season. From this place I rode to Green, about 12 miles, where the people were desirous to have a meeting, although it was dusk before I arrived. I consented; the people soon collected, and I spake to them upon the preciousness of Christ. I believe a number present were led to admire him as one altogether lovely. There hath been of late some reformation in this place. Eight persons have been baptized.

January 15, I arrived at my own house, and was favoured in finding my family all well. I have been on this journey about one month, and have been strengthened to preach almost every day, and sometimes a third sermon on Lord's days.—Through the smiles of a kind Providence, I have been much bet-

ter in health this winter than is common for me. I do not know but that my blessed Master hath something to do with or for me, before he calls me away. I have some faint desires to be wholly devoted to him and his cause.

I expect, if the Providence of God permits, to set out to-morrow morning to visit the new settlements back of Sandy River. Dear Brother, pray for a poor pilgrim, that his labours may not be in vain.

I subscribe myself your fellow-labourer in the Gospel of Jesus Christ,

ISAAC CASE.

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### OBITUARY NOTICE.

How fair is the Rose ! what a beautiful flow'r !  
 The glory of April and May !  
 But the leaves are beginning to fade in an *hour* !  
 And they wither and die in a *day* !

Yet the Rose has one powerful virtue to boast  
 Above all the flow'rs of the field ;  
 When its leaves are all dead and fine colours are lost,  
 Still what a perfume will it yield !

DIED, at Charlestown, (Mass.) April 11, 1810, Abby Eliza, aged eight years and two months, eldest daughter of Rev. William Collier.—On the first appearance of the disease, which terminated in her dissolution, medical aid was called, and every exertion within the reach of human ability made to save her from the grasp of the king of terrors ; but alas ! all in vain ! she was soon deprived of her reason, and, after a distressing illness of only *nine hours*, expired !

Sweet child ! She came forth like a flower, and was soon cut down. She fled like a shadow !—She continued not ! In her was observed a kind of early maturity, which often surprised her parents and others. Her judgment was remarkably clear and correct ; her perception quick and penetrating, especially in respect to divine things—her sensibility was very acute, and her sense of propriety uncommon for her age. Her memory was so retentive, that she would often commit, by a few hours study, long chapters in the Bible ; of which she was remarkably fond ; and, in many parts of which she had apparently a good understanding. If questioned upon passages of scripture which referred to the Saviour, although he were not named, she would often judiciously apply them to him. She was peculiarly attached to public worship ; and we cannot but hope, from different motives and feelings, from those which generally actuate children of her years. She discovered a deep interest in the administration of the ordinance of the Holy Supper, and appeared particularly gratified in tarrying on such occasions. At these seasons she has



frequently appeared to be much affected. Her mother has accidentally found her in a room alone weeping ; and, on inquiring into the cause, it evidently appeared she was affected on account of her being a sinner in the sight of God ; and seemed to have a sense of the necessity of pardon through the blood of the Lamb : And when her mother had read to her a number of experimental hymns, she appeared to be comforted. For some months previous to her death, when religion was the subject of conversation in the family, she appeared always to take a deep interest in the discourse. When reminded what a mercy it was that she was born to hear of the name of Jesus, while so many children were brought up in ignorance of the Bible, she has been melted into tears—and would converse feelingly upon the goodness of the Lord in thus favouring her with his blessed word.

It is natural for surviving relatives to ponder over the amiable qualities and endearing conversation of departed loveliness ; for which reason it is often difficult to distinguish religious exercises from natural tenderness. But those who were most intimately connected with the deceased, feel it their duty to bear this testimony to the goodness of God, that in *this instance* they do not sorrow as those who have no hope. The Lord hath perfected praise out of the mouths of babes and sucklings.

The Rev. Dr. Baldwin, of Boston, kindly attended and offered up a very seasonable and affectionate prayer, on the occasion of her interment : and on the morning of the Lord's day following preached an excellent and comforting sermon from 1 Thes. iv. 13. In the afternoon her afflicted and bereaved father preached from Psa. cxix. 92—*Unless thy law had been my delights, I should then have perished in mine affliction.* The season was solemn and affecting. The assembly were much moved with sympathy on the occasion, and appeared deeply interested in so remarkable a dispensation of divine Providence. Blessed be God for Jesus Christ, who is the *resurrection and the life.*

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## ORDINATIONS.

At Kingston, in March last, to the pastoral care of the Baptist Church and Society in that town, the Rev. SAMUEL GLOVER.

The Rev. Mr. Abbott preached on the occasion.

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ON Wednesday, 16th May inst. at Middleborough, the Rev. EBENEZER BRIGGS, to the pastoral charge of the Fourth Baptist Church and Congregation in that town.

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The services commenced at 2 o'clock, P. M. in which the following brethren were engaged—Rev. Ephraim Sawyer, of Newport, commenced the service by prayer, and then addressed the people in an appropriate and solemn discourse, founded on 2 Cor. v. 20. Rev. Samuel Nelson offered up the ordaining prayer. Rev. Simeon Coombs delivered the charge to the candidate. Rev. Samuel Abbot gave the Right Hand of Fellowship. Rev. Lewis Leonard made the Concluding Prayer.

The whole was conducted with seriousness and affection, in presence of a large, solemn, and respectable audience.

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*Anticipation of the Annual Meeting of the Missionary Society.*

SEE, on the pinions of the circling sun,  
Once more returns the glad auspicious day,  
When minds, else various, shall unite as one,  
And cry aloud, 'Prepare the Saviour's way!'

Blest hour, when influenc'd by love divine,  
The saints of God shall in his temple stand;  
Shall seek his blessing on his own design,  
Redemption to proclaim through ev'ry land!

'Almighty Father, condescend to own  
'Their works of faith, and labours of their love!  
'From pole to pole thy saving pow'r make known,  
'And ev'ry mount of unbelief remove!

'Hasten, O Lord, the kingdom of thy Son!  
'Let Sin's tyrannic empire be no more!  
'While free salvation, by thy grace alone,  
'Sweetly reverberates from shore to shore!

Then shall the warrior's art no more be known;  
The din of battle shall for ever cease;  
Nations shall bow before the Conqu'ror's throne,  
And touch the sceptre of the Prince of Peace!

No more shall thorns and briars curse the ground;  
Discord no more shall fill the earth with blood;  
Love, joy, and happiness shall flow around;—  
This world shall be the paradise of God!

Nor here the triumph of the cross shall end:  
Faith points to happier, brighter realms above!  
Where, while eternal ages shall extend,  
The ransom'd throng shall praise redeeming love!

[*Lond. Ev. Mag.*